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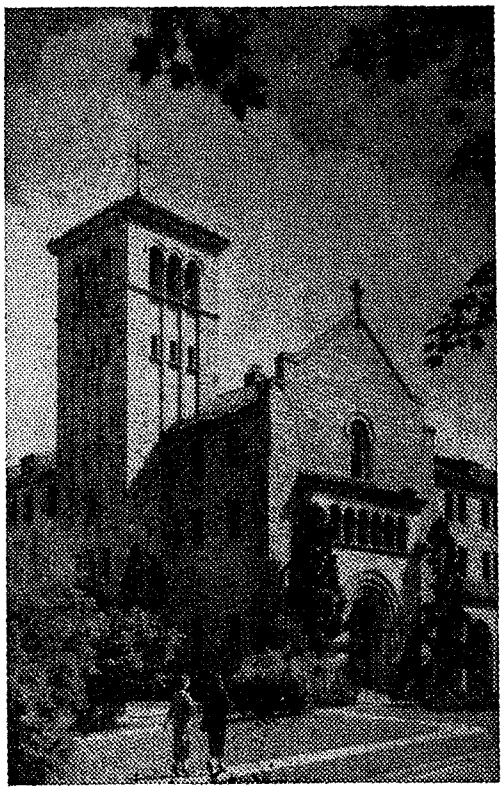

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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-THIRD YEAR OF PUBLICATION

week by week

EXPOSE THYSELF

IN THEIR attempt to define the Western world of the twentieth century people have assigned to it various labels. Two of the most common, undoubtedly, are the "age of Freud" and the "age of technology." Both of these labels have a partial validity, for Freud is "no more a person . . . but a whole climate of opinion," and technology pervades almost every area of our existence. In different ways the discoveries due to Freud and technology have worked in the great tradition of Western civilization; they have allowed man to add to his self-knowledge, to follow the admonition "know thyself."

But the advantages that come from these discoveries have their accompanying dangers, and no critical observer of our society could claim that we have escaped them. For large segments of our society the injunction "know thyself" has been replaced by "expose thyself"; the desire for self-knowledge has been replaced by the urge for self-revelation. No fact is too intimate or too slight to be withheld from public circulation. We have learned to distrust our actions and our motives, and we have the means bravely to circulate our self-distrust to all who will listen. We can exploit our inmost selves.

There is a sense, of course, in which the possibilities of profit from introspection and self-examination have always existed. There are artistic works, great and small, that depend upon self-revelation. Both Constant's *Adolphe* and O'Neill's *Long Day's Journey Into Night,* for instance, are intensely personal, but here the autobiographical has been transmuted into art. And even Gide's *Journals,* which purport to reveal his inner certainties, doubts and tensions, and were published while he was still alive, though open to criticism, admit of some defense.

But beyond, or beneath, these are those books which make only a weak pretense at being works of art, where the personal undergoes not an artistic transmutation but merely a transference to the printed page. These become, increasingly, a part of the public diet. Nor are journals, memoirs and diaries any longer required to gather dust until the main participants are dead and safe from public censure and gossip. They are published while the public can experience the delectation of "knowing" about their contemporaries.

WE HAVE seen in recent years the works of a fine poet struggle against an intimate account of his life written by one he knew as a friend. And a woman who helped her incurably ill husband to commit suicide judged it proper to write a detailed account for the world. The uneasy tone of many of the reviewers who commented on these books indicated that they recognized a problem—that private areas of life were being exploited—but were unable to cope with it. Indeed one reviewer praised the latter book and the author's courage, but failed completely to say that her husband had killed himself.

The same impulse that operates in the publication of these works is present on some TV programs. The personal interview is extremely popular and the succession of people who pass in front of the cameras is amazingly varied. Some, it is evident, are motivated by the best of intentions and attempt to subordinate their personalities to a cause in which they are interested. Others, just as clearly, are interested in presenting only themselves. They expect to be asked and they are willing to answer the most intimate questions, even when it means involving other people.

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At their worst, these people are pathetic. In their effort to achieve their goal—to find power, success or their own identity—they have ignored the injunction "know thyself" and when they are called upon to reveal themselves there is so little to reveal that one senses a void rather than a presence.

While our society has not yet totally accepted the idea of such exposés—for they deserve the name—the pattern is becoming increasingly clear. No large segment of our society is omitted from this pattern. In almost every class or group there are those who wish to stand in the spotlight of self-revelation and those who are eager to observe. And the best means of mass communication are used to bring them together. Indeed, the pattern is becoming institutionalized.

There are, fortunately, some critics of this emerging pattern. Their charges are, however, usually leveled against the cruder aspects, the most blatant invasions of privacy. And the most frequent charges are that good taste is violated. Certainly it would be easy to substantiate such statements. But the question is much more complicated. Some of the self-revelation is undeniably interesting. It commands one's attention much as the compulsive confessions of Dostoevsky's characters. And it is often presented with a conscious attempt at form.

Ultimately, the fault is a violation of human dignity. The most intimate and valuable actions and feelings are reduced to less than their due proportion; they become statistics or items for a week's gossip. And in this exchange between the "performer" and the audience, it becomes increasingly difficult to tell the exploited from the exploiter. In so far as a society battens upon such "matter" it is a poorly nourished society.

SECURITY AND FREEDOM

THE REPORT of the Commission on Government Security is monumental, and represents a staggering amount of research and discussion by the members of this bipartisan group. The problem they studied—the need for maximum security in our government together with the least possible encroachment on the privacy and liberty of government employees—is delicate and vastly complicated.

The Commission's report is also highly complex, and it will not do to pass a quick and easy judgment on it. Many of the recommendations in the report seem to us like good ones, but some others seem not so good. The establishment of a Central Security Office, with specially trained personnel, as the Commission recommends, would bring about orderly and uniform security procedures. The suggested reforms of hearing and screening procedures are likewise welcome, as are the recommended measures to permit subpoenaing and confrontation of witnesses by government employees whose loyalty is questioned. Another long overdue reform urged by the Commission is in the classification of government documents. And there are in the report many other suggestions of unquestionable importance and worth.

Some of the Commission's recommendations, however, may be seriously questioned. Rather than limiting the area of security regulation, the Commission proposed its extension into new areas—the legislative and judicial branches of the government and even the civil air transport. Recommendations concerning immigration regulations would continue the needlessly extreme and unfair provisions of the McCarran-Walter Act. Limitations and restrictions on the granting of passports would also, under the recommendations of the Commission, be maintained or extended.

Perhaps even more alarming are the proposals to legalize evidence obtained by wire-tapping in cases involving national security and to make it a crime for newspapermen and other private citizens to disclose secret information, whether the revelation does or does not harm the national interest. The penalties proposed by the Commission are severe—five years in prison and ten thousand dollars fine.

These last, especially, seem likely to multiply the violations of individual rights under our security system, which formed one of the Commission's first concerns. They would give the Federal government nearly irresistible powers against the individual and against our free press. The justification of the proposed strictures on the press, recently put forward by the chairman of the Commission, Mr. Loyd Wright, are not reassuring. He has cited a long list of occasions when newspapermen publicized "classified" information, but he does not show that these unauthorized disclosures in any way endangered the national security. As the Commission recognized in its report, the classification of documents is often needless, sometimes whimsical, sometimes inspired by political and not security considerations. Under some circumstances, indeed, the publication of "secret" information may be a distinct service to the nation. This proposal by the Commission makes it too easy for a free and critical press to be muzzled.

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At any rate, the Commission has done its work, and in its report has come to grips with a great many difficult questions. Its recommendations will not automatically become law, but will furnish material for long and impassioned debate. We hope much good will come of this debate, and thus from the report.

DE JURIBUS

THE SOVIETS acknowledge flaws in the people's paradise only by indirection, when they happily announce the correction of a previously nonexistent fault. This observation applies to the news from Russia which has recently been filling the front pages of our newspapers, and it applies to the fugitive notes on Russian life we find in the back pages, as well.

According to a U.P. dispatch, a Soviet Deputy Attorney General has declared that the Soviet law making it possible to punish innocent persons for the crimes of their relatives has not been used in three or four years, and will be eliminated from the new system of laws now being drawn up. We're glad to learn this, as the Russian people must be, but we doubt that such a boast makes for good public relations. It must make people think back . . . and forward.

ARREST OF THE PACIFISTS

FOR THE THIRD successive year, we must comment once more on the arrest of a group of pacifists from the Catholic Worker, led by Dorothy Day, because of their refusal to take shelter during the recent nation-wide air raid drill. In their own words, these men and women were arrested because for them "civil disobedience is a matter of conscience and a refusal to take part in what amounts to a deliberate campaign of psychological preparation for war." Last year the group took the same position, and the year before that. The only difference this time is that the law moved very swiftly, and all the pacifists were immediately sentenced to thirty days in jail.

Nor have we ourselves changed our opinions one bit on what has come to be an annual affair. We still do not share the pacifism of those arrested, and we still think it is folly to treat them as criminals. We participated in the air raid drill, or at least we participated as much as most other New Yorkers. We were, in actual fact, having lunch at the time, and the raid was half over by the time we knew it was on. But we did not disobey the law; we did not refuse to take shelter, as the pacifists did. We were safely off the streets, and our part in the drill consisted in finishing our lunch, with some slight wonder at how much protection the plate glass window next to us would provide in a real raid. If the raid had caught us in the office, of course, we would have "taken shelter" in more orthodox fashion, which in our case means that we would have been in a room with no windows, five floors up in busy Manhattan.

As we discovered the next day, however, it would have made little or no difference whether we were in a restaurant or the office if the raid had been real. According to the papers, in either place we would have had it, because the bomb that "fell" would have wiped the section of Manhattan in which we work and eat completely off the map. We would therefore have been included, presumably, in the nearly two and one-half million dead in New York, rather than in the same number of seriously wounded, that civil defense experts said would have resulted from the bomb.

We think we know the question that is usually asked next. Yes, in a real raid we would prefer to be in the wounded category rather than among the dead—at least we think we would. And we can see the reason for holding air raid drills. But we cannot see why it is necessary to clap a handful of protesting pacifists into jail every time a drill is held.

We believe in air raid drills, but we also believe that this society should be able to allow for a Christian protest against the very idea of H-bomb warfare. It is, heaven knows, a mad world in which the newspapers can calmly print that the raid, if it were real, would have killed more than fifty million people in the United States, all within a matter of a few minutes. The true enemy of society, in our view, is the man who can read this and take it calmly—not Dorothy Day.

THE CHURCH IN POLAND

IN DESCRIBING the condition of Catholics under Communism in our July 12 issue, Father Robert A. Graham, S.J., said: "The status of the Catholic Church behind the Iron Curtain will be greatly affected by the fortunes of Gomulka's new-style national communism. A return of the Stalinists to power would be the signal for new difficulties for the Church." It is impossible at this time to say just what is happening in Poland. The Stalinists

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have not returned to power, but the reports that have reached the United States since Father Graham's article was written are not encouraging.

The Communists in Poland did not, of course, modify their war against religion because of any internal softening of heart. They were simply compelled to change tactics because of the indomitable spirit of the Polish people, long accustomed to persecution and tyranny. Now there are signs that the war against religion may be stepped up once again.

Cardinal Wyszynsky, who recently returned from his first trip to Rome in many years, was released from Communist detention when the "moderate" Gomulka took over. Since then there has undoubtedly been some relaxation of tension, and some kind of uneasy working agreement seems to have been reached betwen the Polish Bishops and the Gomulka regime. But the Gomulka government is apparently intent on making use of the discredited *Pax* organization, an ostensibly Catholic group led by men who collaborated with the previous Stalinist regimes, despite the fact that its weekly publication was condemned by the Holy Office. One of Cardinal Wyszynsky's most recent acts, therefore, has been to warn that canonical sanctions will be applied against any priest who collaborates with the *Pax* group in any way. Government censorship, however, has prevented the publication of the Cardinal's warning in the Polish Catholic press. Thus there seems to be real danger of the first serious split between the Gomulka regime and the newly released Cardinal.

Coming as it does simultaneously with reports that the Polish government is not fulfilling its promises to allow religious education for children whose parents request it, this news does not promise well for the future. Further analysis must wait additional information from Poland. But this is a good time to recall what our European correspondent Gunnar Kumlien wrote in 1955: "Poland's Catholicism," he said then, "has managed to stand up against Communism like a rock." Whatever happens, we may be sure that the Poles will continue to stand.

TRIAL BY JURY

THE SOUTHERN opponents of the civil rights bill now before the Senate have made the issue of trial by jury a fundamental part of their objection to the bill. It is true that the proposed legislation would bypass by means of civil injunction the jury trial for Southerners accused of denying Negroes the right to vote. But such judicial procedure has ample precedent in cases of this kind, and there seems no reason to believe that white juries in the South would convict white Southerners who are accused of violating Negro rights. Nevertheless, Senator Russell of Georgia and the other Senators from the South would have us believe that such juries would convict, and they brand the opposite suggestion as a vile insinuation against Southern honor.

In Clinton, Tennessee, at this moment, an all-white jury is hearing the case of a number of whites charged with contempt of a Federal court injunction against their interference with local school integration. This is the South's first jury trial of a Federal court's use of criminal contempt charges in a racial conflict. The trial in Clinton is a historic one, and the nation is deeply concerned in its outcome. What happens in Clinton, one way or the other, will become a factor of great weight in the disputed question of civil rights and trial by jury.

GREETINGS

IN THAT RECENT past which seems so far away, manufacturers of greeting cards employed psychologists to see that no accidental or unconscious insult was lodged in verse or illustration. If, for instance, a "Mother's Day" card showed a picture of *Whistler's Mother* over a mantlepiece, on no account was the illustrator to allow candlesticks, roses, etc., to protrude into the painting. For this would, the theory goes, suggest unconscious hostility to mother, and many who received the card would feel a definite disturbance in their psychic life.

Now, however, there have appeared several series of cards which seem to be designed on exactly the opposite premises. They are meant to insult, to cut and to cut deeply. They go far beyond the illustrations of a Steig or an Abner Dean, those incisive commentators on the neurotic scene. The new "greeting" cards are usually tasteless and obscene. They are more objectionable than the worst of the "comic" books, so often inveighed against, for they exploit the same material with at least a measure of talent and intelligence. These cards, which can be seen readily in many stationery and drug stores in big cities across the country, are in too many cases repellent to taste and sense. They can be added to those things, like dishonest movie advertising and objectionable pocket-book covers, that we can well do without.

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The Gift of Tongues

"WHILE IN THE WEST IT IS DIFFICULT TO FIND A PRECEDENT FOR A LANGUAGE OTHER THAN LATIN, IN THE EAST IT HAS NEVER BEEN SO"

BEDE GRIFFITHS

ON THE DAY of Pentecost, we are told, there were present in Jerusalem "devout men from every country under heaven" and that "each heard them tell of God's wonders in his own language." The expression "every country under heaven" no doubt cannot be taken literally. To the Jews of that time the "world" was confined to the boundaries of the Roman Empire, and the fact that there were people from all parts of the empire was sufficient to justify the phrase. But the words have for us a greater significance. They show that from the very beginning the Church was to be composed of all the nations of the world, that it was to be representative of all mankind, that all alike were to hear the message of the Gospel preached in their own language. It is only now perhaps, in the twentieth century, that the full significance of this is beginning to be understood. We recognise more than ever before the vast diversity of the peoples and languages of mankind; we are aware of whole nations and peoples, comprising at least half the world, to whom the Gospel has not yet been effectively preached; and the problem of language confronts us nowadays with a force that is entirely new.

The "gift of tongues" which the apostles and some of the early disciples possessed was, of course, a miraculous gift, which was not destined to be perpetuated in the Church, though there are apparently examples of similar powers being found among some of the "Pentecostal" sects of the present day. There is no doubt a psychological explanation to be found for this phenomenon, but the important thing is not the phenomenon, but what was signified by the phenomenon. It was a revelation of the fact that the Word of God transcends all the barriers of race and language and addresses itself to the innermost conscience of every man. Every man has to hear the Word of the Gospel "in his own speech"; that is to say, it has to enter into the depths of his being, to answer to his inmost need, and to call forth a response which expresses his own intimate nature. In this sense the power of the Spirit always remains within the Church, enabling her to speak the Word to all people and to find those forms of expression which are adapted to the needs of diverse races and cultures.

But though the power of the Spirit is there, the miraculous gift of tongues is not, and human means have to be found of preaching the Gospel and making it a living force in the world of today. Even in Europe, where Latin has been familiar for so many centuries, the demand is growing steadily that at least the first part of the Mass, which is above all the "sacrament of the Word," should be said in the language of the people, and the idea is being given serious consideration. In the modern world Latin has become an absolutely unknown tongue to the majority, and it is felt that the people as a whole can no longer hear the Word of God in their own language or respond to it as they should. Among the new nations of Asia and Africa, upon which so much of the future of the world depends, the problem is still more grave. Here Latin is a distinctly foreign and Western language with no links with native traditions and culture. And in a world where the majority are still illiterate and books are expensive rarities, there is small possibility of following the Mass with a translation.

IN THE LIGHT of this it would seem that the time has come to reconsider the question of the language of the liturgy. For those who live in the West the idea that Latin is the language of the Catholic Church has become almost axiomatic. It comes as a shock, therefore, when one comes to a part of the world where some other rite has been in use for many centuries, to find the followers of the Latin rite, the "Latinists," as they are called, confined to a minority of comparatively recent converts. In South India the Syrian rite has been in use for at least fifteen hundred years. Its followers, both Catholic and non-Catholic, number over two million and are among the most influential people in the country. Unfortunately, when the Portuguese came in the fifteenth century they not only introduced their own Latin rite, but tried deliberately to exterminate the Syrian rite, regarding it as not properly Catholic. Their action drove a considerable part of the Church into a

Dom Bede Griffiths, O.S.B., author of *The Golden String*, is now in Kerala, India.

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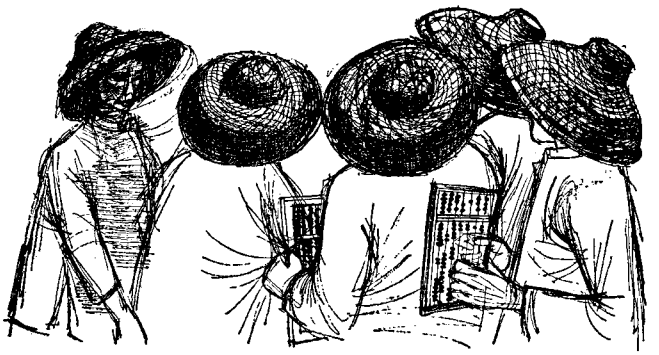
schism which has not yet been healed, and the Syrian rite which was eventually allowed to remain was badly deformed by Latinization. It managed to survive, however, and in recent years the Syrian Church has taken on a new life. Having been placed under Latin bishops for three centuries, it was given its own hierarchy in 1923 and since then has emerged into full life, with its own congregations of religious men and women, as one of the strongest forces in the Church in India.



At the same time, a movement of conversion among those who separated from Rome in the sixteenth century began with Mar Ivanios in 1930, and nearly one hundred thousand of them have returned to unity. These people make use of an extremely pure and primitive form of the Syrian liturgy derived from Antioch, which the Holy See is making every effort to preserve in its integrity. They have also the custom of celebrating the Mass, or Qurbana, in the local language of Malayalam. The whole of the Mass is sung aloud, including the words of consecration, and all the people join in the responses and in the singing of hymns. It is thus possible to witness a living liturgy in which all the people take their part in a way which is rarely possible in any other part of the world.

This is surely something of extreme importance not only for this part of India but for the Church as a whole. For it points to a principle in regard to the liturgy which has been generally lost to view. The idea that Latin is the normal language in which the Holy Sacrifice should be offered has arisen simply through an accident of history. The language of the Church was not originally Latin at all. Even the Roman Church only adopted Latin in its liturgy towards the end of the third century. The primitive Church of Jerusalem spoke Aramaic, the language used by our Lord Himself, which is simply a dialect of Syriac. When the Church emerged into the Roman Empire it adopted Greek, which was the universal language of communication among the peoples subject to Rome. Latin was originally the language of the African Church and only spread later to Rome. Yet Latin became the language of the West, and when the barbarian peoples were converted to Christianity they adopted in their liturgy the Latin language. Thus it came about that the civilization of Western Europe was based on Latin and the culture of the Middle Ages was a characteristically Latin culture. At the Renaissance, and still more with the Reformation, the unity of this culture began to dissolve, and though Latin remained the language of a small, cultured elite until the end of the eighteenth century, it had ceased to have any vital influence on the people as a whole. During the last century the last remnants of Latin culture have disappeared, and we live in a world whose cultural pattern is derived from entirely different sources.

THUS THE LANGUAGE of the liturgy in the West has become completely separated from the ordinary life of the people and is the preserve of the clergy and a small group of educated laymen. It is this that has caused the debate about the liturgy in the West and has given rise to the demand for a liturgy in the language of the people. But while in the West it is difficult to find a precedent for a language other than Latin, in the East it has never been so. Though the language of the Eastern Church was originally Greek, it adopted from the earliest time the custom of translating the liturgy into the local language of the people. At the same time as Rome was adopting Latin in her liturgy, a Syriac, an Egyptian and an Armenian liturgy were likewise developing in the East. Though these rites became fixed in the course of time, the custom of translating into the local language was never abandoned and was indeed definitely formulated in the twelfth century. Thus in modern times the Syrian and Egyptian rites have been translated into Arabic, and Syrian rites in India, as we said, into Malayalam.

The principle that the language of the liturgy should be the language of the people has been accepted in the East from the earliest times. There is also one notable example of the introduction of this principle in the West —the translation of the liturgy into Slavonic by St. Cyril and St. Methodius in the ninth century. This was undertaken at the request of the Byzantine Emperor Michael III, but it received the formal blessing of Pope Hadrian II, and the principle of the liturgy in the language of the people was thereby established in Europe. The Holy See has in fact never opposed this principle, and in recent years, as is well known, has done everything within its power to ensure that the customs and traditions of the Eastern Churches should be preserved intact.

When we turn to consider the future of the churches in Asia and Africa, we have, therefore, certain firm principles to guide us. There is no objection in principle to the translation of the liturgy into the language of the people. It is possible that where the Church meets with a comparatively primitive form of culture in Africa, the same path may be followed as in Europe with the

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conversion of the barbarian peoples. Where there is no strong tradition of language and literature, the Latin liturgy may be found to be the most acceptable form, though it might be adapted in certain ways to African traditions. But in Asia, where the Church encounters some of the ancient cultures of the world in no way less rich than those of Greece and Rome, the case for the use of the language of the country is overwhelming.

If the Church intends to respect, as she does, all the traditional values of the cultures with which she comes into contact, how can she neglect the cultural traditions of such countries as India, China and Japan? These are peoples, moreover, who are furthest removed from all the traditions of the West. Their whole mode of thought and feeling, of action and expression, is different from ours. Difference in language can go very deep. It is not only the means of expression of ideas and concepts of the rational order; it expresses the deepest urges of our nature, is rooted in the unconscious, in those deep sources of thought and feeling and imagination which lie behind all our conscious thought and activity. It is these deep sources of our being which the liturgy has to touch, if it is to correspond with our vital needs and draw forth a vital response.

WE COME at this point to the fundamental question of the nature of the liturgy. It is not, as Père Bouyer has insisted in his recent book on *Liturgical Piety,* merely a traditional system of rites and prayers of a more or less external character. It is the solemn act of the people of God gathered together to hear the Word of God and to respond to it by the offering of themselves in worship and sacrifice. The Gospel is not normally preached simply by distributing Bibles. The Gospel is preached by the proclamation of the Word of God in the "assembly of the people," that is, in the Church. It is through the Epistle and the Gospel of the Mass, with the corresponding readings from the Old Testament, that the people are instructed in the Faith. It is for this reason that it is so necessary that they should hear the Word in their own tongue, or in one that is intelligible to them. But the people have not only to hear, they have also to respond. The Gradual and Alleluia should be the response of the whole people to their hearing of the Word.

In the same way the action of the Mass, the Sacrifice itself, should not be an external action of which the people are passive witnesses. It should be the act by which the people offer themselves through the ministry of the priest as a living Body in union with Christ its Head. Even in the Roman Mass, where the Canon is said silently by the priest, the people have their own time to respond at the beginning of the Preface and their own solemn Amen at the conclusion of the consecratory prayer. In the Eastern rites, where the Anaphora is chanted aloud and the people are called to respond throughout, this active participation is still more evident. If this is to be a true and vital participation, the rites and gestures must be in harmony with the spirit of the people and the language must be one which expresses their own thought and feeling. It is an action of the whole man, engaging his whole being and calling forth a response from the depths of his soul. Here, after the proclamation of the Word, as at Pentecost, the Holy Spirit descends and enters into the souls of the faithful, so that each hears the Word in his own language and responds to it with his whole soul.

The Church is now entering on a new age. The great culture of the Middle Ages with its Latin language and liturgy is now a thing of the past. We are entering into a new world whose cultural pattern has yet to be determined. A vast number of new nations and peoples are now waiting to receive the light of the Faith. But if the preaching of the Faith is to enter deeply into their lives and to shape the pattern of their culture, it will have to be presented to them in a manner which is adapted to their needs. In India there is, as we have said, already an Eastern liturgy in use, which can be said in the vernacular. Besides this, India possesses in Sanskrit one of the great sacred languages of the world, which has been the principal means of unifying her culture and has entered into the structure of almost all her languages. The possibilities of a liturgy in Sanskrit have yet to be explored, but an experiment in translation has already been made. In China there is the language of Classical Chinese, which is one of the greatest of all literary languages. In the seventeenth century permission was actually given by Rome for the celebration of Mass in Chinese, and a Missal and Breviary were prepared, but circumstances prevented their introduction. Thus the ground has already been prepared in the Far East for the introduction of a liturgy which would be in accordance with the ancient traditions of the people and would not be too far removed from the language of the present day.

In the Middle East among the Arabs, whose awakening nationalism is one of the greatest forces of the present day, it is well known that the Church has made little advance in the last thousand years. But can we really expect the Arabs to give up their cultural inheritance, based on the sacred language of the Koran, and adopt a Latin Christianity? There are, on the other hand, already Syrian and Egyptian rites which have been translated into Arabic and would surely be the natural means for the evangelization of the Arab peoples. Finally, there remains Russia, a country whose return to her ancient Faith, however far off it may be, is the object of so many Christian prayers. Can we contemplate the return of Russia to the Faith by any means except that of her ancient Slavonic liturgy, which was the very heart of her religion and which today is

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being studied and cultivated by many Catholics under the guidance of the Holy See?

Under the principle that the liturgy should be in the language of the people, which has been the guiding principle of the Eastern Church throughout her history, the evangelization of the new world which is now coming into being takes on quite a new aspect. We can no longer think in terms of imposing a uniform Latin language and liturgy on the whole world. The Catholic Church—as Pope Benedict the Fifteenth said, expressing a spirit that deserves to be impressed on every Catholic mind—is neither Latin nor Greek nor Slav but universal. It belongs to all people, and all people have the right to hear the message of the Church preached to them in their own tongue and to respond to it in their own way.

LIKE THE DINOSAUR

End of the Stockholder

J. L. BENVENISTI

MANY YEARS AGO Lord Keynes made a prophecy which has not come true. He forecast the death of the *rentier,* which was to result from a superabundance of cheap money.

This has not happened. Money in Britain is not cheap, and the *rentier* is for the time being doing very nicely—largely on government securities. Ultimately no doubt, he will be destroyed by inflation, but that is a different kind of death from the one Keynes foretold.

In Britain, at any rate, the man who seems to be going the way of the dinosaur is the stockholder—particularly the holder of common stocks—and the sociological implications of his demise are enormous. Yet the figures leave no doubt upon the point. Before the war corporation dividends accounted for about twelve per cent of the national income. Today they amount to about five per cent, and there is every likelihood that the downward trend will continue.

All this is a peculiarly British phenomenon, though it is not in any special manner the result of British taxes. Indeed, where corporations are concerned British taxes are not appreciably heavier than American ones, and a glance at the figures shows that the British treasury is not the Moloch upon whose altar the stockholder is being immolated. The real identity of that Moloch emerges if we look at the British figure of undistributed corporate profits, which even after taxes is not only higher in relation to the national income than before the war, but has changed its proportion to dividends out of all recognition and now tends increasingly to be far the greater of the two.

The American picture is very different. Not only has the decline in dividends in relation to the American national income been insignificant, but distributed and undistributed profits have over the past fifteen years maintained a fairly stable relationship, with the advantage going more frequently to dividends than in the opposite direction.

The importance of the new British trend lies in its sociological implications, and its causes lie much more in the field of politics and psychology than in that of economics. To get to the root of the matter, however, we must appreciate one simple, though to many a somewhat surprising, economic fact. It is that the volume of unincorporated business in Britain is both absolutely and relatively much smaller than in America.

To many Americans this may be a surprising fact, because Americans tend to regard Britain as rather a quaint old place and so, naturally, as the home of small enterprises. In fact, though, it is the most heavily corporation-ridden country in the world—far more so than America.

HERE AGAIN the figures tell an unmistakable story. Profits from unincorporated business in the United States amount to approximately three-quarters of the total of corporate profits. If farm income is added, the figure of corporate profits is actually exceeded. In Britain, on the other hand, profits from corporate business stand to profits from all other business in the relation of four to one.

From this fact there flow two important results. For certain people there is always a slight ideological odium attaching to the whole idea of profit. Today, precisely because fewer Englishmen can ever hope to set up in business for themselves, the idea of profit is thus less part of the normal pattern of life, and profit tends to be even more of a "bad" word.

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Secondly, because of this very preponderance of the corporation, the term "profits" (already more suspect here than in America) tends in the popular mind to be much more closely equated with corporation profits and so with the stockholder as the symbol and visible embodiment of corporation profits. The stockholder has always tended to be thought of as a person—if indeed he is a person and not, as so often happens, an institution—who draws a benefit from the toil of others in a way that is—at least by some people—felt to be vaguely reprehensible. In Britain there is just sufficient added strength in that sentiment to make the difference and turn a mild and rather irrational prejudice into a political factor of the utmost importance.

FOR SOME TIME now, the British government has been exhorting directorates to keep their dividends down as an anti-inflationary measure. But though directorates have been acting under pressure in this matter, they have on the whole been only too happy to oblige. In the prevailing circumstances and under conditions of full employment, anything but the most conservative dividend policy would in Britain release a spate of wage-demands it would be very difficult to resist. Thus directorates and governmental monetary authorities are in close accord, and the basis of that accord seems likely to continue.

For, once it has started, the business of limiting dividends is self-perpetuating. The more dividends are kept down, the more money there is in the corporation's pocket, and the less the necessity for attracting fresh capital. And that in turn means that while corporation assets continue to swell, dividends remain stationary, so that the unbalance between the two is still further augmented. This being the case, it is obvious that the stock holder is being reduced to a mere marginal irrelevancy in the productive process, and is destined to decline into ever greater insignificance as the years go by.

The owner of common stock is still, it is true, the legal owner of the assets, but since the benefit he derives from them is increasingly limited, such ownership must tend to partake more and more of the character of a fiction. In theory, the stockholder can change directorates, but, as everybody knows, in practice he rarely possesses the power to do anything of the kind. And when he does possess it—and make use of it—the new directors will be confronted by the same problems as the old and will in the long run be compelled to pursue the same policy. All this makes it appear that we are witnessing a historic change, very like that from feudal tenure to freehold, where the feudal lord remained the theoretical owner long after effective ownership had passed out of his hands.

But if the stockholder has ceased to be the effective owner, if—like the feudal lord, when feudalism was decaying—he has become the mere recipient of small and more or less fixed customary dues, with less and less relation to the real values involved, then who will take his former place? In whose interests will the vast sums of money that pour into corporation coffers now be administered? The answer to that question is obvious. For lack of any other possible claimant the wage-earner emerges as the sole residuary legatee.

The tone of recent labor agitation suggests that the full implications of these developments have as yet been imperfectly grasped. The old slogans, now largely meaningless, still have their compulsive power, and wage-earners still talk as though they were confronted by a tangible adversary whose interests stood in opposition to their own. Yet there is less and less truth in such assumptions.

In the old days the conflict between capital and labor really did have a certain reality. There was then a recognizable tug of war between the wage-earner and the recipient of dividends. Today dividends, such as they are, are unlikely to be affected by wage increases, since directors could hardly make wage increases an excuse for further cuts, in view of the resources now available. The only cake from which wage-earners can now expect a larger slice is the ever growing cake of undistributed profits.

But with the stockholder more or less pensioned off, this cake has ceased to have any *raison d'être* except as a source of future productivity and so presumably of increased future wages. Thus the tug of war in which the wage-earner is engaged is no longer a tug of war with the stockholder but a tug of war with himself, and the issue in dispute is the desirability of jam today as against more and better jam tomorrow. In either case the wage-earner stands to get the jam.

THERE REMAINS, of course, the question whether the "more and better jam" will actually be produced, and the labor unrest that broke out some six months ago was really a challenge to management to provide an answer. When trade unionists had it pointed out to them that they were forcing wages up way beyond productivity, they tended to reply that productivity was the management's business. In other words, they told the management by implication to improve or get out.

In doing so they were beginning to recognize the change that has taken place. They were making clear the purpose for which, in their present view, a corporation's assets are being held, that is, as a trust for the wage-earners. They were also formulating a new claim that labor has begun to make with a growing degree of explicitness.

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When the trouble broke out six months ago, the public was in the main profoundly shocked. The comment one most frequently heard was, "These people are never satisfied," the words being uttered with the air of imputing a fault. Yet I doubt whether in the circumstances a fault could justly be imputed. No doubt, trade union conduct was often irresponsible, on that as on other occasions, and to a very small extent Communist influence may have been at work. But the right "never to be satisfied" follows logically from the position in which the wage-earner now finds himself, and its assertion amounts to little more than a demand that the capitalist process should do its job, for it is of the essence of that process that it should produce a perpetual increment.

There is no reason why that increment should cease because the stockholder's earnings have been stabilized and more or less frozen. The roles have merely been reversed, and the wage earner is now demanding what in the prevailing circumstances the stockholder would have demanded—or rather what the stockholder would have received without having to ask for it—in the shape of soaring dividends and bonus shares.

Certain rather interesting consequences seem likely to flow from this development. Since managements will tend in future to be more and more overtly committed to serve the wage-earners' interests, it might really appear more logical for labor to hire management rather than for management to hire labor. In the foreseeable future it is unlikely that we shall be quite as logical as all that, but there is quite a possibility that we shall see wage-earners' representatives appointed to the directorates.

For the moment unions are not pressing for this, and they might even view such a suggestion with extreme disfavor. After all, it might well be an obstacle to their militant policy of making demands and leaving management to agonize over the solution of the problems thus tossed into their laps. Indeed, if such a thing does eventuate, the initiative will probably come from the side of management, which will be only too pleased to have labor share some of its headaches.

Sooner or later, however, I think the thing will come, whatever agency is responsible for its coming. And I do not think the stockholders will raise much objection—not that it would matter much if they did, since such opposition can usually be overwhelmed. But why should they object to a measure that would enhance the smooth running of their business?

Certainly labor influence on a board would help to continue the present restrictive dividend policy, but stockholders are reconciled to that, and not wholly without reason. They are not getting what in comparable circumstances they would have expected to receive before the war, but they are still getting a fair return on their money. If common stocks have failed to provide a hedge against inflation (as many owners may once wistfully have hoped) the holders of these stocks are at least no worse off than millions of others.

Above all, the army of stockholders, dwindling as it is in importance, will continue to be paid—together with the janitors, stenographers and other office help—and the silent revolution will accomplish itself without anybody's head rolling into the basket. But accomplish itself it will, I think, and when it has done so, the capitalist system here may presumably be regarded as having gone out of business.

THE CHURCH IN AMERICA

Past and Present

JOHN LA FARGE

ANYONE WHO attempts a retrospect of two or three decades, as I have have been asked to do, takes a certain chance. A good memory usually recalls too many details for an intelligible selection, and a poor memory telescopes the past. However, a stray issue of The Commonweal for March 25, 1925, came somewhat to my rescue. Many topics then discussed are still of interest today, more than three decades later.

A lead editorial in that issue described the new Paulist radio station WLWL and stressed the need for an apostolic laity to enlighten our neighbors as to the true nature of Catholicism and overcome misconceptions and indifference among Catholics. Other editorials praised American aid in developing the Asian countries, and discussed British policy in Egypt and the inconsistencies of U.S. Mideast diplomacy. The lapse of

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home life was deplored, as was also the lack of any cheap and ample housing, especially for people of moderate means.

The perennial question of censorship came to the fore, as well as arguments on various styles of architecture. Architect Oliver Reagan chided architect Barry Byrne for favoring steel in church construction, with the usual inconclusiveness of such discussions. This was in the pre-dawn of the Liturgical Arts Society, whose episodes I have discussed elsewhere. Other issues have passed pretty much into the discard, such as the repudiation of World War I war debts, the collapse of the great anti-tobacco campaign, or the vicissitudes of French monetary exchange.

Comparing the American Catholic Church of that date with the same Church today it is difficult to disengage the fortunes of the Church from the fortunes of the country. These is no adequate way to verify the hidden source of such growth, for the intrinsic story of the Church is the history of Divine grace. We can subject that operation to no quantitative or qualitative analysis. But it is not unreasonable to attribute the wonderful development of the Catholic Church in and of the United States during the last twenty-five or thirty years to the blossoming of a seed planted fifty years ago by Pope St. Pius X. The year 1925—roughly the midpoint in that half-century—suggests the generous response American Catholicism gave to the reforms instituted by Pius X in the Church's life.

Perhaps we can best appreciate this development if we ask ourselves what would be the condition of the Church today if there never had been those reforms, if conditions existed now that prevailed when Pius X first issued his decrees on frequent Communion and on the Communion of little children, as well as on the reform of Church music: if the pseudo-conservatives of those times *had* had their grumbling way. Suppose over all these years we had continued as we were then, lucky to see the faithful receiving Communion four times a year, with once a month as pretty much a maximum; the children delaying their first Holy Communions until they were twelve or fourteen years old, with an atmosphere of anxiety and dread surrounding what Pius X taught us was the Banquet of confidence and joy.

What if our church choir lofts were still the scene of the interminable musical performances that we inherited from the Old World's opera? If the millions and millions of Communions and all the interior movements of grace they inspired and nourished had *not* taken place, what would be the condition of the Church today? And to what manifold distresses would we be frequently exposed if Pius X had not codified the Church's Canon Law, rescuing it from a jungle of minor codes and decretals?

Such a supposition recalls the spiritual indebtedness of our times to other great decisions taken long ago. What would our social program be today if Leo XIII had not decided to issue the encyclical "On the Condition of the Workingman," or Pius XI his encyclical "Forty Years After"? We see much of the program still unfulfilled that the pontiffs recommended and urged, but what would it be if they had not spoken? These are mere backgrounds of reflection, but one cannot quite pass them by.

CERTAIN ASPECTS of this great development indicate the attainment of a certain maturity and at the same time point to the enormous task still to be done.

The most obvious aspect is that of our schools, an achievement of the United States Church least understood, perhaps, by our Catholic brethren abroad, and a testimony to our people's faith and zeal. The history of the Church in the United States is the history of its struggle for education. As our dioceses multiply, each new ecclesiastical unit faces problems of the whole apparatus of Catholic education from the kindergarten and primary school to the graduate studies of the university. The extent of the present development, vertical as well as horizontal, was hardly foreseen in 1925: the growth of research facilities, teacher training, and multiplication of intercourse with the entire learned world.

The development of Catholic culture by various means—books, libraries, periodicals, specialized studies, student exchanges—bears witness to the vigor and the inner soundness of the Church's commitment to education.

Still unsolved, however, are key problems such as the status of lay teachers in our own schools; the sheer question of quantity—how to provide teachers, religious, clerical or lay; and the question of Catholics in secular or non-Catholic institutions. How far is the Church officially to commit herself to the care of her own children in these non-Catholic institutions? How far are we interested in competent Catholic scholarship at a high academic teaching level? Attitudes on these points differ to some extent in different parts of the American Church. Still lacking is a uniform and acceptable plan.

Another aspect with unresolved problems is that of the social apostolate, which has steadily won its way against great difficulties and grave misconceptions.

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American Catholics from the very outset of the Bolshevik revolution were keenly aware that atheistic Communism is totally incompatible with our Christian faith; that there can be no middle ground where Marxism-Leninism is concerned. This consciousness has placed them in the forefront of the world's anti-Communist forces. A purely negative approach to the problems of Communism is clearly not sufficient, so that a positive regeneration of society is necessary in the spirit of the encyclicals and of the episcopal pronouncements of our own country. Out of the impetus to the social apostolate has grown such a particularly fruitful manifestation as the Christian family movement.

Despite all the vigor of its inception in the years immediately preceding World War II, the social apostolate has had to experience a peculiar difficulty arising from our own national good fortune. Although concern for social reform is simply a logical conclusion of our Christian faith, a deep, active concern is usually the result of bitter personal experience, such as poverty or of denial of opportunity. As a result, the image of poverty in our prosperous country becomes merely notional, and for the college student or seminarian the question of social justice runs the risk of being a mere school exercise. Hence serious sore spots in the economy, conditions in urban slums or in our migrant and agricultural labor, remain unhealed.

IF I WERE to select, however, any one single trait which would most distinguish the Church of these latter two or three decades from that of the period before them, it would be the increase in the sense of belonging to the Universal Church. American Catholicism long since reached canonical maturity by the establishment of the hierarchy in this country, but only in recent years has it become actively and widely conscious of its relationship to Catholicism throughout the world.

Many factors have nurtured this consciousness: World War II, as is obvious, and again the Korean War, through the actual contact of our young people in the Armed Services with the Catholics of other countries and the service of our devoted chaplains in the Armed Forces. The parallel growth of the missions, the development of the mission publicity, and the fact that many thousands of American Catholics serve in the mission apostolate, all heighten the sense of the Universal Church. Countries which have newly achieved independence, from India to Indonesia and Ghana, all of them opening up new propsects along with new obstacles to the work of the Church in other countries, have aroused intelligent interest among Catholics in the United States. To all this is added the active leadership of the Church working with other religious bodies for the distressed of war and post-war relief.

The consciousness of the Universal Church as a demanding fact, as a reflex consciousness, calls for a supreme offering of human devotion, intelligence and material wealth. Such a reflex consciousness is a challenge to our way of life at home. It has stimulated the Catholic interracial movement, which has so widely transformed Catholic life in this country. Within the space of two or three decades the attitude of Catholic institutions, organizations and, in general, of Catholic public life has been radically changed with regard to the peoples of different races from one's own.

Particularly important—even though as yet but imperfectly appreciated—is the fact that the healing of racial or national cleavages in the Church's membership here at home contributes to the defense of Christianity throughout the world. The experience of self-integration gives to American Catholicism something of the stamp of the vigorous faith of the early Christian Church. That these are not mere words is shown by the heroic attitude manifested by priests and people in communities throughout the country who have had to suffer the full impact of movements of hate and violence. Such movements began by being directed against people of other races but soon attacked the Church and then in due course all other religious bodies and the very foundations of our American democratic life as such.

SUCH FAR-REACHING manifestations of the Church's spiritual vigor do not just happen of themselves. You have to look for their explanation in the hidden workshops of prayer, and in the Church's sacramental life.

The deepest source of the spirit of Catholicity shown in this reflex, effective consciousness of the Universal Church, is the eternal sacrifice of our Lord Jesus Christ. This great Act of Reconciliation is brought to all peoples and periods in the central Mystery of the Holy Eucharist. That same central Mystery is, I believe, the deepest source of another supremely vital attribute of the Church in the United States: its strong spirit of unity, which so far has never been substantially impaired. We are thankful that we are not afflicted by the sharp class divisions of the older Catholic countries. We humbly glory in the fact that we Catholic Ameri-

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cans have preserved this unity despite our many racial and national-origin diversities.

We are thankful that in the past we managed to overcome bitter nationalistic antagonisms that threatened to divide the American Church, even to the point of establishing separate ecclesiastical jurisdictions for people of different European origins. One by one the walls of these divisions have broken down, but the several contributions of the various groups have remained intact. Now that new peoples of our own Faith settle in our crowded cities, we are determined not to allow division to grow out of their presence, but to unite them also in the great body of the Catholic Church in the United States. Our union is no mere tolerant coexistence. It is a dynamic union, a source of inner strength, that *new* strength acquired only by those who have had the wisdom and the patience to overcome their differences.

I am not saying that we do not still have a long way to go before we achieve a perfect unity. New and vexing problems replace the old ones. New arrivals in our great urban centers face many of the same humiliations that Irish, Italian, German and Polish immigrants had to face some generations ago. But at least we have the great example of the past to strengthen us, a tradition has been established, and the new has but to build upon the old.

A more subtle aspect of American Catholic unity claims attention. It would be unfortunate if we were ever to become seriously divided on our basic concepts of the Church's function in the contemporary world. Such disagreements as have occurred in the past among American Catholics reflected, in the main, our varied national origins, and ceased when these national divergencies lost their significance. So far, we have largely escaped the inner dissensions, touching deeper questions of principle, that trouble some of our European brethren and are traceable to a much longer and more complicated historical background.

Ancient attitudes develop into psychological fixations and form vicious circles. Suspicions and recriminations engender counter-recriminations. Soon the voices of reason and charity fail to be heard. Sponsorship of even a most sacred cause—of right and justice, of freedom and security—does not justify any individual or group entering upon the irresponsible slope that leads to destruction. Such a contentious spirit is very different from that of a normal, healthy give-and-take of ideas, such as the Church sanctions and encourages.

THANK GOD, as I say, that the Catholic Church in this country has so far kept the lamp of union and charity burning brightly in its far-flung parishes, schools, dioceses and countless institutions. Our surest safeguard, I think, against the growth of any spirit of division in our midst is to get on with the vast task ahead. We have so far only begun to touch this immense work: that of making our full contribution as Catholics, as citizens, to the interior strength of our country.

Addressing on April 27 of this year the members of the Pax Romana International movement, Pope Pius XII recommended that Catholic intellectuals cooperate with unbelievers in the service of the world community. Though all precautions, said the Holy Father, must be taken to avoid even appearing to give countenance to "an inadmissible social or political system, there still exists a vast area in which minds free from prejudice and passion can bring harmony and help one another for the sake of a real and valuable common good, for sound reason is enough to establish the basis of the rights of people, to recognize the inviolable character of the individual, the dignity of the family and the prerogatives and limits of public authority."

This is a task we have only slightly explored. But it is inescapable. Our contribution cannot remain in the order of merely external effort. A laborious intellectual contribution claims our zeal and devotion as well, the fruit especially of our own schools, gained only by watching, prayer, sacrifice and hard scholarly labor. And this means, in turn, that the Catholic laity of America grasp, and be enabled by competent scholars, under the guidance of authority, to grasp much more profoundly and much more *availably* than heretofore the great central Mysteries of our Faith. This, I believe, will be the still more ultimate fruit of the sacramental and doctrinal seed planted by Pope St. Pius X and carefully nurtured by his august successors.

If we preach and practice our faith we can be a leaven in the community, but we, as Catholics, are not the community as a whole. The country can be saved in the present crisis only by the thoroughly matured, right-minded decisions of responsible leaders, leaders who grow in God's good soil, who in turn know their own limitations. If we Catholics, as members of the small or the great community, live and speak our faith with an intelligible integrity, we can contribute to that integrity of thought and action on which the very existence of our nation depends.

Where our nation as a whole must make critical decisions, as in the case of foreign aid or nuclear warfare, Catholic thought of itself cannot determine the course of the nation nor can we take all the responsibility. We can, however, make our contribution in keeping the national structure from falling victim to passion, to greed and despair. I know no higher work of genuine love for God and man. Certainly this is ample motive for going with our religion *en profondeur,* penetrating its mysteries far deeper than we have heretofore, for both making and receiving according to each one's ability the glorious theological heritage of our Faith.

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THE SCHOOL QUESTION

AN EMINENT DIVINE, speaking before an important gathering of Presbyterians a few weeks ago, flatly described parochial education as "brainwashing." In a recent issue of *Christianity and Crisis,* the distinguished Protestant journal, a reader declared in a published letter-to-the-editor that parochial schools are not really concerned with education at all but only with Roman Catholic indoctrination. Other critics of the Church schools, with increasing insistence, are echoing the charges made a few years ago by Dr. James B. Conant: the parish school is "divisive."

Still others see grave problems in the notable increase in parochial schools. If the schools continue to proliferate at their present rate, these critics claim, the nation's total educational effort will suffer. Their argument, which is more sensible than the others, goes this way: Americans have just so much money to spend on schools. When Catholics duplicate school facilities the public schools suffer, and for this reason: Catholics, especially in the new suburban areas, are faced with the burden of building and supporting their own parish school. It is not surprising then that their concern for the public school is not all it should be; they tend to vote against adequate tax appropriation and often take a disruptive, negative attitude toward expanding and improving facilities. Without wholehearted Catholic support, the public school in many communities is doomed to mediocrity.

On their side, Catholics have been known to argue that they are the victims of double taxation, since they pay for schools they do not use. Actually, they claim, they contribute more than their share.

The parochial school controversy is complex indeed. Some of the charges made, like that cleric's remark about "brainwashing," are either appallingly ignorant or simply mischievous. (The cleric in question incidentally admitted later that he had not even set foot inside a parochial school.) Even when you strip away bigotry, ignorance or sheer naiveté, though, real problems remain. They won't be solved overnight. But anyone who wrestles with them should not lose sight of certain simple facts.

First of all, Catholics have every right to maintain their own school system. In the famous Oregon case, the Supreme Court held that a law requiring every child to attend a public school was unconstitutional. The Court based its decision on the belief, a thoroughly American belief, that the child is not the creature of the State; parents may educate their children as their consciences dictate, provided State standards are met.

Second, parochial schools are here to stay. They were built at great sacrifice. They are now well established. They are an overwhelming success. Critics of the Church often conjure up a picture of browbeaten Catholic parents reluctantly sending their children to the parish school merely because they are told to. Nothing could be further from the truth. Catholic schools from one end of the country to the other have long waiting lists. In parishes where there are no schools, parents themselves insist on them.

Third, the public schools do need Catholic support; and the community has a right to demand it. Public education is probably the greatest, and most successful, common American effort. As a matter of fact, about half the Catholic children in the U.S. are attending these schools. But even if not a single Catholic child were enrolled in them, the duty to support them would remain. Public education is a *community* undertaking.

There are many issues involved in the school question. There is the matter of school buses, released time, moral and spiritual guidance programs, joint religious celebrations, etc. They are not easy questions. Volumes have been, and will continue to be, written on them. Controversy over them is inevitable. But we won't make any progress in solving them until we can break through the cliché curtain that cuts off meaningful argument.

It is not enough, for instance, merely to say that Catholic schools are "divisive." One has a right to ask just what they are dividing. The answer, I suppose, is that they are dividing the community along religious lines—which is exactly where the community is already divided and, it may be, properly so.

Or take the "camel's nose" argument. "We would like to give Catholics *this,*" the argument goes, "but if they get *this,* then they will want *that.*" By this reasoning, of course, Catholics are shamelessly reduced to second-class citizenship. If they have a right to *this,* it is theirs; it is not a gift graciously bestowed. If there is no right to *this,* no group of citizens should have the power to give it out of the goodness of their hearts. When *that* comes up, and not before, is the time to decide whether there is a just claim to it. If there is not, it should not be given.

A final example: the famous "Wall of Separation," the greatest conversation-stopper of them all.

I am not prepared to say whether a free bus ride for my first-grader or a kid like him is really support for the religious activities of the Roman Catholic Church. But, by heaven, I'd like to discuss it, and I'd like to discuss it not in metaphors but in terms of the law and the meaning of the First Amendment.

JOHN COGLEY.

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THE SCREEN

AGE OF THE VACUUM

IF FILMS MUST be made about dope addiction (and it was inevitable that there would be a follow-up to "The Man with the Golden Arm" and "Monkey on My Back"), it is fortunate that they emphasize the agony of the craving and the necessity of the cure. Although "A Hatful of Rain," the latest and best in the series, does not show the difficult cure, it spares no feelings in displaying the tortures through which an addict goes when he cannot get "a fix"; and it ends on a hopeful note when his wife makes it clear that they cannot go on living like this. At the finale, with his consent, she calls the police to get him and start his fight for recovery.

Like the Paddy Chayefsky films which cover troubled middle-class people in New York City, "A Hatful of Rain" concentrates on a few days in the problem-laden lives of one family. The script, written by Michael Vincente Gazzo and Alfred Hayes from Gazzo's stage play, stresses characterization more than plot and develops the characters with extraordinary understanding and interest. The four leads are played by Don Murray, pathetic and tortured as the dope addict who has lost several jobs and has tried unsuccessfully to break the habit; Eva Marie Saint, irritated and confused as his pregnant wife who doesn't know what is wrong with her husband and suspects he has another woman when he fails to respond to her pleas for love; Anthony Franciosa, as Don's older brother who lives with them, is seemingly carefree and irresponsible, supplies Don with money and is bitterly angry and resentful that he has always borne the burden while Don is everyone's favorite; Lloyd Nolan, blunt and opinonated as the boys' father who makes no bones about loving Don more than Anthony and who now is furious with Anthony for not having the money he once promised to lend him. And there are a few minor characters: Henry Silva as the dope peddler who supplies Don, as sinister a villain as the movies ever portrayed, and who with his two assistants (Gerald O'Loughlin as the beaten one, William Hickey as the degenerate one) is frightening enough to scare anyone away from narcotics.

Under the brilliant direction of Fred Zinnemann, this entire cast give first-rate performances. The story is irritating at times and one gets impatient with Don for not revealing earlier to his wife and father that he is a victim of drugs and that his brother is trying to help him; but Zinnemann has filled his picture with so much compassion and sincerity that the audience suffers with the characters—hoping they will struggle out of their web, hoping Don will reveal his secret, hoping his marriage with Eva will work out, that she will not get further tangled in the growing love that she and her brother-in-law have for each other, that Don will not use the gun given him by the dope peddler, that the father will give his boys the equal love and understanding they long for. Buddy Adler's fine production of "A Hatful of Rain," with Zinnemann's thoughtful direction of his good cast, the compelling script and the realistic photography of New York City, make this American picture a forceful challenge to Italy's neo-realism and certainly a worthy answer to the pessimistic father in the film, who insists that in this age of the vacuum everybody is waiting and nobody believes.

ANOTHER boy with a problem is played by Tony Curtis as a San Francisco cop in "The Midnight Story." When his kindly priest friend and benefactor is killed, Tony angrily questions Providence and refuses to accept death due to murder as part of life's pattern. And then when Tony has cause to suspect a weepy mourner (Gilbert Roland) at the funeral, the young man decides to resign from the police force and track down the murderer on his own. Becoming friendly with Roland, he works in his waterfront restaurant, moves in with his affable family and even falls in love with Roland's cousin from Italy (Marisa Pavan). Brought up in an orphanage and now enjoying family life for the first time, Tony is delighted when Roland's alibi establishes his innocence. But Tony's happiness is short-lived: the police move in on the case again and Roland's complicated alibi falls apart. For a mystery thriller, "The Midnight Story" is a surprisingly warm and congenial picture—thanks mainly to Joseph Pevney's good direction and his success in establishing rapport between lone-wolf Tony and the hearty Italian-American family. Unfortunately the movie, after building up a lively suspense as to how it will end, falters in the climax and finishes on a false note.

HOT ON the heels of "Island in the Sun," which discussed racial problems with an amazing frankness, comes "Band of Angels," a film that continues the black-and-white argument and carries it into the Deep South. However, "Band of Angels" is such a cheesy melodrama that one cannot consider it seriously at all. Its story, based on the novel by Robert Penn Warren, mainly concerns a Kentucky girl (Yvonne De Carlo) who was brought up as a white but is sold as chattel with her dead father's plantation because her mother was a slave. Poor Yvonne! What a time she has and how the men maul her—not only the slave trader (Ray Teal) who takes her down the river, but also the New Orleans plantation owner (Clark Gable)

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who buys her with no honorable intentions, a neighbor (Patric Knowles) who takes advantage of Clark's absence, one of Clark's slaves (Sidney Poitier) who objects to Yvonne's trying to pass as a white, several Union soldiers, and one Union officer (Rex Reason) who was a Kentucky friend of Yvonne's—a ministerial type left over from "Rain." When "Band of Angels" isn't worrying about Yvonne and her oppressors or the flamboyant character played by Gable, a man who was once a slave trader in Africa and is now wallowing in guilt, it stops to make pretentious speeches about Negroes and whites and the inhumanity of mankind in general. No doubt some of the cynical points made by "Band of Angels" deserve to be made, but neither Raoul Walsh's sloppy direction of his cast nor the script's florid prose style help much to clear the muddied racial waters.

PHILIP T. HARTUNG.

OF NOTE

COMMENTS ON THE COURT

THE RECENT decisions of the Supreme Court in the Jencks, Watkins and Smith Act cases have provoked widespread editorial comment. The following quotations offer an incomplete but representative cross-section of comments in the American Catholic press, almost all of which were highly critical. Our own views, which welcomed the Court's decisions, appeared in the issues of June 21 and July 5.

Advocate (31 Clinton St., Newark 2, N.J.), June 29: "There is no doubt that the Supreme Court in the last year has greatly weakened the Government's legal drive against communists and subversives. . . .

"No American wants an innocent man to be convicted, no American wants to lose his precious heritage as an American. In our sincere desire to protect the individual, to give him his constitutional rights, is there not a danger that we might be exposing our heritage to the danger of losing it?

"Director J. Edgar Hoover of the F.B.I. warned his country years ago of the necessity for inaccessible F.B.I. reports. . . . Perhaps it would be well for us to consider Justice Clark's recommendation—namely, that legislation be framed to protect the individual as well as protecting the F.B.I. and its mode of operation. . . ."

America (70 E. 45th St., New York 25, N.Y.), June 29: "One effect of these decisions is to strengthen individual rights. Another is to make it harder for Congress to probe subversive activities and for the Government to secure convictions under the Smith Act. Whether they leave the country fundamentally stronger or weaker in the face of the Communist threat will be torridly debated for months to come."

Ave Maria (Notre Dame, Indiana), July 13: "Of late, some members of Congress have been acting like children who want to quit the game because they can't have their own way. Because the Supreme Court handed down some decisions with which they disagree, two Southern Senators—Eastland of Mississippi and Johnston of South Carolina—have introduced a proposed constitutional amendment to make Supreme Court justices subject to the approval of the Senate every four years. And a Southern Democrat and a Northern Republican have announced that they are sponsoring an attempt to initiate impeachment proceedings against all the members of the Supreme Court. . . . Despite the fact that neither of these proposals will get off the ground, they are undemocratic to the extent that they are an attempt to control the decisions of the Supreme Court and to allow pressure groups to exert a potentially dangerous influence over the Court's decisions. The great value of the manner in which our highest court is now constituted is that it can afford to be objective and impartial. . . . Though we may disagree at times with the decisions of the Supreme Court, it would be a disastrous move in the long run if we attempted to make it subject to the whims and pressures of political considerations."

Catholic News (251 Fourth Ave., New York 10, N.Y.), June 29: "It must be conceded that the lay mind untrained in the law is apt to miss important distinctions which the legally and judicially trained mind readily grasps. But when a decision of the Supreme Court such as that requiring the F.B.I. to open its files to the defense brings critical reaction from the President of the United States and from the immediate past President, it is time to ask where such reasoning is leading us. . . .

"The 'Liberals' who now applaud this decision will live to regret it."

New World (109 N. Dearborn St., Chicago 2, Ill.), June 21: "If the day comes when we all join hands and rattle our chains in a Red slave mart, or rattle our bones in a Red grave dug with our own hands, we may find ourselves repeating in unpleasant tones the names of some of the present members of the Court."

Rev. John B. Sheerin, C.S.P., in his syndicated weekly column "Sum and Substance," week of June 30: "Many legislators would agree with Senator McClellan's comment on one of these decisions: 'This decision, coupled with other recent decisions of the Supreme Court, prompts me to say that what the country needs most

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today is a Supreme Court of lawyers with a reasonable amount of common sense . . .'

"The country does need a Supreme Court of lawyers. The trouble is that certain members of the court have been dabbling in philosophy and sociology instead of reading up on the law. They constitute a majority of the Court at the present time and all five are ready and anxious to depart from traditional interpretations of the Bill of Rights in order to give greater protection to individual rights. . . .

"It is laudable for the Court to extol civil liberties, those liberties guaranteed by the Bill of Rights. But in order to have peace and harmony in society, there must be a nice balance between the right of an individual and the demands of the common good. In the Jencks case, the Court seriously disturbed the balance in favor of rugged individuals who break laws. . . . Let's hope that in the future the Court will take a long, cool look at the way in which previous Supreme Courts have interpreted the Bill of Rights."

Patrick F. Scanlan, Managing Editor, the *Tablet* (1 Hanson Pl., Brooklyn 17, N.Y.), July 6: "An extraordinary event in the history of the United States took place on Friday of last week. On that occasion the Attorney General of the Country, Herbert Brownell, appeared before the Senate Judiciary subcommittee and testified that a Supreme Court decision had brought on a 'grave emergency in law enforcement.'. . .

"Certainly it would have been appropriate to ask Mr. Brownell why men responsible for producing 'the grave emergency in law enforcement' should have been cleared by him only a comparatively short time ago, and after several Senators who protested their choice were ridiculed. . . .

"The Congress should supervene by legislation the other recent rulings of the high court which plays into the hands of the conspirators, who seek to destroy our Nation by revolutionary means. . . .

"As a matter of fact, if Senators Pat McCarran and Joe McCarthy were still alive, the people would have had staunch champions who would immediately have taken the lead in expressing their indignation."

Tidings (1530 W. 9th St., Los Angeles 15, Calif.), June 21: "In freeing the 14 California Communists the court held that the Smith Act did not prohibit teaching an abstract principle; that it only prohibited 'advocacy which incites to illegal action.'

"This is the point that has provoked anger across the country.

"This is the point that affronts American common sense, that violates the concept of justice.

"This is the point that must astound the refugee Hungarian Freedom Fighters reading about the Court's decision."

Wanderer (128 E. 10th St., St. Paul 1, Minn.), June 27: "The decisions . . . will not only weaken and hamper the work done by Congressional investigations of Communist activity, but will give crooked labor racketeers, shady business operators, financial manipulators and other wrongdoers a means of escape from Congressional exposure. . . .

"Unfortunately, however, there were, as usual, not enough alert and on-their-toes Americans who took note of these ominous and far-reaching decisions. And even if a lone Paul Revere had perhaps galloped into their soft and cozy surroundings to alert them, he would have been scolded by some 'liberal' Professor Boggle saying:

" 'See here, Mr. Revere, we object to your racing around the country creating mass hysteria and a climate of fear. If you have any information about our enemies, either keep it to yourself or file it with the proper authorities!' "

COMMUNICATIONS

AID TO POLAND

Jamestown, N. D.

TO the Editors: I have read the Commonweal for quite a few years with an always growing interest. Recently the problem has come up of giving aid to Communist satellite countries—first Yugoslavia and now [June 21] Poland. I agree with your reasoning that such aid is given as a calculated risk. I cannot agree, however, with the reasoning that the risk seems to be a good one to take or to sell to the American public.

As good liberals, your tendency perhaps is to go so far to one extreme that the people who hold the other extreme (in this case, those who oppose *any* aid to *any* foreign country) will be brought to make a compromise. I term myself a liberal, too, but I think our efforts as liberals should be rather to further policies which can be supported by a greater number of people.

I think our efforts as Christians and as liberals should rather be directed toward promoting more *economic* and *technical aid* to underdeveloped and uncommitted countries, such as those in the Asian perimeter or our African friends. Perhaps this is the compromise I mentioned above. Here, too, as far as the general public may be concerned, there is a calculated risk—since it has been said again and again that we cannot buy friendship or treaties of alliance. But with careful supervision of these funds and of their really being applied for those who are in need, certainly we can help these people and others who are in need, to help themselves. Only in this way can we preserve the dignity of the individual who is being helped and at

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the same time help him to appreciate the benefits of freedom. But all this ground has been adequately covered by you in your editorials—no need for me to preach this at you, is there? The point I want to make is that we may too easily alienate people from our future positions by the extremity of our present stand.

Certainly there are human beings involved in Poland. But little supervision can be given along with the aid offered to them. How can we be sure that it is being used properly—since we often have trouble with the administration of such programs in the so-called free democracies? And with regard to the reaction of our friend Nikita Khrushchev's opposition: "The lady doth protest too much, methinks". . . .

(*Rev.*) JAMES SCHUMACHER.

FRANCO'S SPAIN

St. Paul, Minn.

TO the Editors: "Franco's Spain, Land of Contrast," by Mr. Morris H. Philipson [July 5], shows in broad strokes some differences that set off Spain from other tourist countries. The regret suggested about choirs which obstruct the view down the naves of Gothic cathedrals, noticeable also in the cathedrals of Mexico, is shared by some Spaniards themselves, and in one instance has led to the removal of the choir. The transitional Romanesque-Gothic cathedral of Santiago de Compostela, at one time the most popular shrine in Europe, now has a perfectly open nave, and the choir stalls have been relegated to the balcony of the seminary chapel. In Lugo, too, it is only plain glass at the rear of the choir that breaks the long view to the main altar, and there is sentiment among some of the Lugo clergy that would favor complete elimination of the choir structure.

I hope that Mr. Philipson's remarks on beggars and dirty children are not intended to imply that either are of common occurrence in Spain. In Toledo, the principal tourist spot, I saw beggars with children who seemed purposefully uncared for, but in visiting some twenty other cities my experience was that the Spanish poor seldom beg and that their children are kept very clean. The employment of blind people to sell National Lottery tickets, to which the writer refers, seems to have reduced sharply the begging emphasized in some travel books of a number of years ago.

(*Rev.*) THOMAS J. SHANAHAN.

BOOKS

High Standards and High Achievement

THE FINEST STORIES OF SEAN O'FAOLAIN. Atlantic-Little, Brown. $4.75.

By JAMES FINN

WITH THE publication of this volume, which contains short stories selected from three earlier books plus eight never before collected, Mr. Sean O'Faolain offers his work for an overall critical evaluation. In the familiar, personal Foreword that he contributes to this volume, Mr. O'Faolain suggests the limits of his own hopes and aspirations. "I shall be content," he writes, "if half a dozen, if even three or four of my stories that have taken thirty years to write are remembered fifty years hence." This may seem like undue humility from one whose stories have consistently won serious attention.

In a sense, it is humility, but Mr. O'Faolain is applying to his own stories very high standards indeed. His own critical judgments are informed and astringent. "I know now that four-fifths of Balzac's sixty odd volumes are far from being works of genius. . . . Would all of [Stendhal] that is worth while fill a two foot shelf? Story after story by Maupassant is journeyman stuff. I can now reread only the Chekovs that I have ticked off on the contents pages." The man who makes these judgments is highly aware of the erosion that time and extended critical consideration will work upon the best of authors. He knows that stories which withstand the passage of fifty years must be of a high order. Against such standards as these, the stories in this volume deserve to be measured.

All of these stories reveal immediately the signs of their local origin. Their roots are deep in Irish soil and they could not readily be transplanted. The emphasis upon drinking, prayer and parochial attitudes—those elements which provide both material and color for so many of these stories—one could find in other countries. But only in Ireland are they given the peculiar emphasis and significance that one can see revealed here. These tones and accents Mr. O'Faolain communicates unerringly. It is his very real success here that has misled so many readers to rest satisfied with an easy, superficial judgment. Several recent reviewers have followed suit and one, with an almost primal innocence, said that "Mr. O'F. has a cannily pitched ear for the blarney on a Dublin tongue" as if he were paying Mr. O'Faolain the highest compliment.

It would be foolish to underestimate the importance of the "brogues, tempers and piety" mentioned by the same reviewer, which are the material of these stories. Mr. O'Faolain suggests something of their importance when he says that some of his tentative attempts at satire failed dismally "largely I presume—I observe it to my dismay and I confess it to my shame—because I still have much too soft a corner for the old land. For all I know I may be still a besotted romantic." The author's attitude toward his subject is clearly a very real element in the selection of his material. But the material itself is not the story; it waits to be informed

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by art. It is the form which gives life, which enhances and illuminates and preserves. Without it the materials, however closely observed and accurately set down, will return to the interesting, undifferentiated matter from which they were drawn. An examination of one of the shortest stories in this volume, "The Fur Coat," will make clear how those familiar distinctions operate in Mr. O'Faolain's work.

Molly Maguire's husband has been promoted to a Parliamentary Secretary. He readily agrees that she deserves a fur coat. "We've had some thin times together and it's about time we had a bit of comfort in our old age." Molly is both pleased and irritated at his failure to comprehend his own offer of "the best fur coat that money can buy." She revives him from the shock of sudden knowledge that such a coat would cost a thousand guineas by saying she could get one for fifty pounds. But Molly is not satisfied with his easy generosity and her apparent victory. Some vague prompting impels her to intrude the fur coat as a topic to be considered yet again. They change sides on the need of the fur coat and Paddy, confused by the unforeseen dimensions of the problem, attempts to settle it by a coolly rational approach.

"Stop it! I told you I don't want a fur coat! And you don't want me to get a fur coat! You're too mean, that's what it is! And, like all the Irish, you have the peasant streak in you. You're all alike, every bloody wan of ye. Keep your rotten fur coat. I never wanted it." More bewildered than ever, Paddy broods over the accusation and, days later, puts a hundred and fifty pounds on his wife's dresser. Her joy is short-lived. She still wants the coat, but she can't accept it. Exactly why, she only dimly perceives herself and she cannot explain to her husband. The reason she cannot is the true story.

On the surface this is a wry, comic story, interesting for the marital exchanges, misunderstandings, and reconciliations. But if this were all, one reading of it would satisfy most readers. But what I have termed the true story lies quite below the pleasant surface, waiting for the reader to discover it. It is as if Mr. O'Faolain had been able to envelope, to encircle the real subject, by close attention to the ostensible story. The real subject, in so far as it can be stated, is the kind of toll hard years of deprivation have taken on this woman so that she cannot freely enjoy "extravagant" pleasures. This is the kind of insight which is dearly won. It reverberates beyond this particular story, but it cannot be reduced to generalization, or "lesson." Although this story has the apparent inconclusiveness of the allegedly typical *New Yorker* story it is at the furthest remove from formula. Its end is dictated by its own form.

"The Fur Coat" is relatively simple and short, but it illustrates the way in which the materials of the apparent story are given artistic form, the extent to which the particular is transcended. Others, more complex, could as readily be mentioned. "Mother Matilda's Book" goes quite beyond Mother Matilda and her illuminated book to become an incisive study of old age. "Up the Stairs," a story told in retrospect by a highly successful Cork man, reveals how "the spirit is always broken by pity." "Lord and Master" makes more clear than does any modern conservative the very real values which can attach to even outmoded traditions, aristocratic authority and private possession of beauty.

Others in this collection, "Admiring the Scenery," "The Man Who Invented Sin" and "Lovers of the Lake" are worthy of particular attention. There are also stories that seem to me less durable, however entertaining their initial reading. "The Patriot," "One True Friend," "The Trout" and "The Confessional," for instance, reveal various aspects of Ireland and of Mr. O'Faolain, but they do not draw one back.

When one tries to recall "great" short stories the difficulties of achievement in this form become almost dispiritingly clear. And the best seem often, in the eyes of readers at least, to be byproducts of the author's larger works. Mr. O'Faolain has written novels, biography, travel books and criticism. But, however varied the merits of these works, it is as a short story writer that he deserves to be known. There are in this volume several stories that will not only resist the harsh passage of time but will gain added luster. This is an achievement of which any writer can be proud. It clearly marks Mr. O'Faolain as one of the few distinguished short story writers of our time.

Pleasant Humor

A HOUSEFUL OF LOVE. By Marjorie Housepian. Random House. $3.50.

By PATRICIA DONEGAN

TOUCHING AND TENDER, warmly funny, *A Houseful of Love* fully lives up to the implication of its title. It is a loosely woven story of an Armenian family, (and with Armenians, apparently, the word "family" includes a host of even the most distant relatives), and it is written with an affectionate and poignant touch. There is a whole tapestry of characters, each one vivid and all treated with a marvelously compassionate humor, down to the most insignificant note in the family scene.

It is on these characters that the author relies, and it is their richness that makes the book so charming. There is no very strong story line, rather a series of fascinating anecdotes pulled together and dominated by a member of the family who doesn't appear in person, but whose activities and destiny provide the basis for endless discussion, argument and conjecture on the part of all the others.

This character is Levon Dai, the now rich uncle who arrived in New York with fifty-one cans of sesame seed oil in a cracked leather suitcase and parlayed them into a success in the dry cleaning business in Council Bluffs, Iowa. Tales of his good luck and enterprise are told with varying interpretations by Uncle Poussant, the fierce, temperamental owner of an Armenian

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The Church Today, V

The work of Abbé Pierre among the poor of Paris has captured the imagination of men all over the world.

"It is well known, of course, what Abbé Pierre found to do. He had already gathered a crew of seventeen men. With his Deputy's salary and by their own work as ragpickers, these men somehow built shacks for one hundred and forty-one families. They put up tents; they bought land; they argued with the Minister of Reconstruction; they went out to the streets at night and with a truck full of bread, wine, soup and blankets tried to serve the destitute. Every night until three o'clock in the morning, Abbé Pierre was out with his rag-picking friends, gathering up those who were sleeping in the doorways, lying like bundles of rags near warm ventilators. . . . Then came the now-famous radio appeal on behalf of the homeless of Paris. In the broadcast he announced that he had set up two emergency stations, and he begged his listeners to bring what they could spare of blankets, food, funds. At the doors of the relief centers which were set up were the simple words:

'Whoever you are, if your are suffering,
Come in, sleep, eat and take heart.
This is where you are loved.'

"And Abbé Pierre begged his radio audience, 'I beseech you, let us have enough love here and now to do this much! Let it be seen that so much suffering has at least given us back one wonderful thing: the soul of France!' And the people came with their gifts."

—Dorothy Day
in The Commonweal
December 28, 1956

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restaurant, his wife, Hadji, whose tremendous bulk housed the soul of a diplomat and seer, or Uncle Boghos, who painted nostalgic scenes of the Bosporus and Red Sea from picture post cards.

Miss Housepian very wisely uses not only the tales of Levon Dai's exploits, but the constant expectation of his presence to provide the suspense which pulls her characters into focus and gives the book form. The varying reactions to this main character also allow her to play the other members of the family off against each other, revealing their needs and desires through him. The reader becomes just as anxious to see Levon Dai as the rest of the family. We are engaged in the individual problems which his very presence, in fantasy, might solve, and we especially want to see him greet again Marta-Mama, the ninety-seven-year-old matriarch.

There are some hilariously funny scenes, especially on occasions of large family gatherings, but in the midst of the humor there is often a touch of pathos, as an individual longing or need is revealed. There is humor, but none of the cheap consciousness of "being funny" into which this type of book sometimes falls. The author has combined the richness of adult insight with the innocence and love of the first generation child who tells the story, and the result is a charming and interesting book.

Continuing Mystery

EASTER ISLAND. By Alfred Métraux. Translated from the French by Michael Bullock. Oxford. $5.

By JOHN COURNOS

EASTER ISLAND was so named not because of Christian sentiment or hope engendered by spring but, more prosaically, because it was first discovered by the Dutch Admiral Roggeveen on Easter Sunday, 1722. Rocky, treeless, dotted over with mysterious, colossal statues of unknown origin, the island presents a forbidding appearance.

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"A monstrous pumice-stone, an enormous scoria—that is the best definition of Easter Island," says the author. Numberless caves open out from the black rock; these clefts and subterranean chambers had been used by earlier natives, of Polynesian origin, "either as resting places for their dead, or refuges in time of war, or as hiding places for their treasure." Apparently, during the author's visit, some of these were used as storerooms for provisions and as habitable shelters, where the natives lived like cavemen.

The character of the natives has always been far from exemplary. The women quite blatantly offered themselves to the crew of Admiral Roggeveen's ship, and during this dalliance the native males as freely assailed the crew's pockets and stole everything in sight belonging to the ship. It culminated, unhappily, in a massacre. It was little more than fifty years later that Captain Cook received a like welcome, and an expedition under Comte de La Pérouse in 1786 encountered a similar experience.

The natives paid heavily for their contacts with the so-called civilization. It was the usual thing: the depredations of slave traders, who seized what islanders they could get hold of and carried them to Peru, then in need of workers to work the guano deposits on the coast. In a few months the thousand thus seized were by disease, ill-treatment and homesickness reduced to a mere hundred. At the intervention of France they were repatriated, only to be further reduced on the return journey to fifteen! This happened in 1862, a year decisive as the end of the old Easter culture. Civil wars and famine further reduced the small population.

The tremendous numbers of colossal statues are the real mystery of the island. Of unfinished statues alone there are nearly a hundred. A partial explanation is that tufa, of which they are made, is an easily worked material. But the giant statues remain essentially inexplicable—huge, purposeless, impossible. We are told that a new expedition is exploring the island in quest of explanations of this and other island mysteries. At present, too, Chile is using the island as a convict colony.

The fascinating and honorable history of islands gains little glory from the grim tale of Easter Island. It seems certain that Robinson Crusoe could not have found his man Friday here, and that Gauguin could not have found here the peace he found in Tahiti. What M. Métraux found was a store of equally marvelous fact and legend.

REVIEWERS

James Finn is an associate editor of The Commonweal.

Patricia Donegan reviews books for this and other magazines.

John Cournos is a well-known critic and anthologist.

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